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HYMNS.

BY A

CLERGYMAN OF THE CHURCH OF ENGLAND.



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PREFACE.

“ IT is a good thing to give thanks unto the Lord,” because thereby we strike the string—we sound the harmony recommended (such is His kindness) by the Holy Ghost—to familiarise us with the sympathies of a purer world, and to train us in the element of the Church triumphant—friendship with God. They who delight in spiritual songs have begun to know this friendship—to move in this element. To them the Gospel is a savour of life unto life.

In the following Hymns, I have endeavoured—not to write poetry, but to express *truth*—something of the efficacy of the grace of God—something of the effects of the blood of the Cross—a subject on which the weakest babes and sucklings are encouraged to sing—a subject on which the songs of the brightest archangels who fell down on their faces before the throne of Christ are chargeable with weakness and lameness.

We live in a world in which evil abounds,

Scoffers, beholding this evil, being overcome by it and stumbling at it, form thereupon rash conclusions against the goodness of God. Abraham, on the contrary, and all who like him believe the divine promises, are assured, by the light of prophecy, of good to be brought out of evil and life out of death.

Prophecy is therefore most useful (2 Peter i. 19) in counterbalancing—in the minds of those who hope against hope—the present pressure of evil.

Having in some of the following Hymns alluded to the 4th chapter of Daniel, it is necessary that I should explain myself on this subject as concisely as possible.

We have in this chapter some of the final results of prophecy—as far as the terrestrial part of the redeemed family is concerned. Nebuchadnezzar here stands as the type of the human race, in the different phases of succeeding dispensations. Nebuchadnezzar, in his *flourishing* state, represents man in his primæval and paradisaical state of royalty and dominion over the terrestrial creation: Nebuchadnezzar, in his *bestial* state, represents man fallen in the first Adam. Nebuchadnezzar, in his *restored* state, represents man restored in the second Adam. The *transformation* here mentioned, “Let his heart be changed from man’s, and let a beast’s heart be given unto him” (Dan. iv. 16), shadows forth nothing less than THE FALL OF MAN, and his transformation thereupon, from a

state of innocent humanity to a state of bestial degradation ; and the *restoration* of King Nebuchadnezzar to humanity and royalty signifies the immortal *establishment* of the human family on the earth.

As after seven days the child of the ancient believer was *circumcised*, so, after seven millenaries, the heart of the human race shall be circumcised by the *circumcision of the Spirit*.

As King Nebuchadnezzar at the end of the seven Times was *healed* of his bestial malady, humanized, and reinstated in excellent majesty—so, *man* (on whom the stamp of *royalty* was conferred at the time of his creation—and he is therefore fitly represented by Nebuchadnezzar the *King*), after seven millenaries, shall be **HEALED** (the expression is a remarkable one with reference to this subject, Rev. xxii. 2). So that his understanding, hitherto darkened and bestialized (Eph. iv. 18), shall return to him, and he shall bless the Most High—from whom he has hitherto turned with hatred and aversion (Gen. iii. 8 ; John iii. 19).

As after *six* Times (John vii. 22) the heart of the *Jewish nation* shall be circumcised (2 Cor. iii. 16)—so after *seven* Times, after seven millenaries, after seven thousand years of bestial degradation, —that spiritual circumcision (for He is the God also of the *Gentiles*, and not of the *Jews* only, Rom. iii. 30)—shall show forth its operation *on the human*

race in general, in the new earth. This shall be at the great Pentecost, when God shall pour His Spirit upon all flesh (Acts, ii. 17 ; Joel, ii. 28), at the restitution of all things foretold by the prophets (Acts iii. 21), in the new earth wherein dwelleth righteousness. Then and there shall the name of Jehovah be praised from the rising up of the sun unto the going down of the same (Psalm cxiii. 3).

Now, as in the case of Pharaoh's dream, the fat and lean kine, and the good and blighted ears of corn, were two different representations of the same forthcoming event, so the two images here represented—the *King* and the *Tree*—show forth conjointly the leading features of the human history. The *flourishing* tree represents man in paradise ; the *prostrate* tree represents man fallen ; the *revived* tree represents man restored in the second Adam.

At present, the human tree is prostrate, but not destroyed (Dan. iv. 15, 16). Again it shall grow and be strong and reach unto heaven : for God created man to be a fair, fruit-bearing creature ; and in this, as in all things, the counsel of the Lord shall stand (Ps. xxxiii. 11 ; Ezek. xvii. 24). The **RIGHTEOUS ONE** shall flourish like a palm-tree (Ps. xciii), which shall bring forth his fruit **IN DUE SEASON** (Ps. i.)—that is, *when the seven Times or millenaries shall have passed away*.

Christ personally (I should rather say *representatively*, for He there represents us) is now sitting at the right hand of God : but Christ, glorified by the matured effects of His own work, is not yet manifested. We see not yet all things put under Him (Ps. viii ; Heb. ii). The living tree has not yet reappeared. In the new earth He shall be seen bearing His fruit without decay or decadence —without intermission and without end (Rev. xxii. 9). When the royal tree, matured by the fulness of times, and glowing in the sunshine of redemption, shall again spread out His noble boughs, gladdening and rejoicing in His predestined prosperity (Ps. i.) the heaven above and the earth beneath—then, mercy as well as truth shall be seen to triumph, and the divine attributes shall shine more brightly even from the disastrous effects of the fall.

As for those in the meantime who may be said to be trees of righteousness—the planting of the Lord—may they grow and be strong and reach to heaven in their praises and prayers ! May their leaves be fair—may their fruit be much—and may the members of Christ find shade and shelter under their fruitful boughs and wide-spreading branches ! And may those who hope for nothing less than to be like the angels of God in heaven (the ministry of these happy messengers is revealed on purpose to encourage this hope),

yield themselves—in testimony of the occupation that awaits them—messengers and ministers of good to others !

1st January, 1850.

HYMN I.

REVELATION XX. 11-15.

1.

ALL the dead, both small and great,
Forth from the dust awake and rise—
Stand round Measiah's judgment seat,
And tremble at the grand assize !

2.

All who in battle have met their doom—
All in the sea, and each who hides
Beneath gigantic Edom's tomb,
Or Egypt's ponderous pyramids.

3.

All whom the Deluge drowned, and all
Consumed by fire and mixed with the earth,
Awake to hear the imperial call
Of Him who gives Creation birth !

4.

O earth, conceal no more thy slain !
Deluged with blood as once with water—
Disclose to view the hideous stain*
Left by six thousand years of slaughter !

5.

Who deems the stars as scarcely pure—
Thou theatre of woe and guilt,
Thy presence how shall HE endure ?
Begone !—'midst thine own fires to melt !

6.

Authors of the dire disgrace,
All human kind from the last to the first ;
Born of the apostate Adam's race,
And once again produced from dust—

* Isaiah xxvi. 21 ; Rev. viii. 8.

7.

Behold the Quickener of the dead—
 The Maker of the sun and stars :
 Strong against Him prepare to plead
 Before the assembled universe !

8.

Behold the opened book requiring
 Perfect love to God and man !—
 Behold the Omniscient eye untiring
 Every inmost thought to scan !

9.

Behold the **MAN** by fear unmoved
 (The same is the Judge) who here can cry—
 “ The law I have kept, fulfilled and loved,
 “ Even to the death on Calvary.

10.

“ By blood defiled the world shall fuse ;
 “ Abel’s defiled, but mine shall save,*
 “ Create, redeem, and reproduce
 “ The planet from a fiery grave !”

11.

The face that frowns the earth away
 Beams with mere kindness upon all
 Who mourn for sin and bless the day
 Of thy triumphant funeral.

12.

The opened book of covenant grace
 Proclaims the health—reveals the names
 Of all who seek Thy glorious face,
 Before Thou settest the world in flames !

* Heb. xii. 24.

HYMN III.

JOB XIX. 25.

1.

I know that my Redeemer lives—we are bought—
 God is the buyer, and the price, and buys
 With His own blood His own Church—saved and sought
 Redeemed, revived, restored, translated to the skies !

2.

I know that my Redeemer lives—and tho'
 This body soon shall mix with the earthly clod,
 I yet shall trample on the ghostly foe,
 Bruised and defeated by my kinsman God.

3.

I know that my Redeemer lives—to stand
 (We stand in Him—He falls as soon as we)
 On the earth His footstool; happy in His command—
 Mighty Deliverer of the earth and sea.*

4.

I know that my Redeemer lives—we are one :
 The harvest rises from the buried grain :
 Immanuel dies and rises not alone,
 But with the living Church, His glorious train.

5.

I know that my Redeemer lives—He lives,
 And we in Him. What power shall avail to sever
 Us from Himself—to whom by His grace He gives
 The gift of life to live with Him for ever ?

6.

I know that my Redeemer lives—He is mine ;
 Therefore in the midst of grief my heart is gay :
 I have felt the hand, I have heard the voice divine—
 The call which none can hear and disobey.

* Rev. x. 2.

7.

I know that my Redeemer lives—I know—
 Guesses and doubts for ever away be driven
 From all to whom Jehovah deigns to shew [heaven!]
 Their names in covenant grace—their sure estate in

H Y M N I I I.

EXODUS XII. 8.

1.

O 'TWAS bitter when alone
 Thou camest unto thine own, [from me ;]
 And thine own received thee not, but said, “Depart away
 And bitter was the flight
 Of thy disciples in the night ;
 And bitter was the gall which thou tastedst on the tree.

2.

And bitter was the jest
 Of the Pharisee and Priest ;
 And bitter was thine anguish, thine agony, and gloom ;
 And bitter was the strife
 That lasted all thy life,
 Nor ended till thou restedst in the Arimathean tomb.

3.

And bitter is the soil
 Where we grieve and where we toil,
 Of long departed empires the Golgotha and grave ;
 And bitter is the smart
 Of the devil's fiery dart,
 And bitter is the thought that would consent to be his slave.

4.

And bitter is the blast
 That has blighted all the past,
 And bitter is the sorrow that at present makes us mourn ;
 And bitter what's to come,
 The inevitable doom, [return.]
 "Thou shalt sorrow all thy life, and unto dust shalt thou

5.

Yes, we taste the bitter herbs
 And whatsoe'er disturbs : [knows no leaven ;
 Even with these we keep the feast, and eat the bread that
 Christ our Passover is slain :
 He is dead and risen again
 To bring life out of death, and to take us up to heaven !

H Y M N I V.

1 JOHN I. 1.

1.

THIS have we testified—this have we said—
 Jesus Christ is risen from the dead !
 This we proclaim from shore to shore—
 He died but lives for evermore !—
 This is our song through the earth and the skies—
 Jesus risen we have seen with our eyes !

2.

We fear no menace and take no bribe ;
 We preach to Pharisee, Priest, and Scribe :
 We scorn the sword—we boast in the prison—
 And there sing aloud of Jesus risen ;
 Thus we confute all Satan's lies—
 Jesus risen we have seen with our eyes !

3.

Of home, of friends, of all bereft,
With righteousness armed on the right and the left,
We break the idols of stone and wood,
And preach the value of Jesus's blood.
Away each darkening shadow flies—
The image of God we have seen with our eyes !

4.

Ye who lament the power of sin,
Oppressed with evil without and within—
Who accept the perfect righteousness,
The finished work of the Prince of Peace—
His steps your example, His merit your prize—
Who makes us just we have seen with our eyes !

5.

Ye who oppressed by loads of sorrow,
Wail for the past and fear for the morrow ;
Yet have striven to know more of the joy of your Lord,
And have frankly believed on His honour and word ;
Tho' the waves of affliction incessantly rise—
The Fountain of Joy we have seen with our eyes.

6.

Thou hast, O Death, tho' gaunt and grim,
No more dominion over Him !
Thou holdest, O grave, not Him nor His members
Within thy dark and ghastly chambers !—
Who lives in Jesus never dies—
The Fountain of Life we have seen with our eyes !

HYMN V.

SONG OF SOLOMON I. 16.

1.

OUR bed—the grave—our doom—our sorrow—
By Jesus shared—has lost its powers !
It cannot quench the glorious morrow,
Or hide the Saviour's God and our's.

2.

Our bed is green—'tis thine to plant
Thy Church with Jesus in the grave—
'Tis ours with praises jubilant
To rise and sing thy power to save !

3.

Our bed is green—the Saviour's color—
Pourtraying life sprung forth from death—
Is formed to comfort all who follow
The path of death-destroying faith !

4.

Our bed is green—the grave's a chamber
To dress for heaven and all its host—
To purify each earthly member,
And shake away our mortal dust—

5.

Our love of all that's vain and hopeless—
To clear our voice to sing aloud—
And well to adjust the shining surplice—
The badge of heaven's immortal crowd !

6.

Our bed is green—the grave's a ladder
(Our downward course being still to die,
And weaker grow, and worse and sadder)
Leading to heaven and victory !

7.

Alien from God the carnal nature
 (Like grains of corn before they are sown)
 Shows many a lifeless, fruitless, feature,
 Hard, unproductive, and alone.

8.

When cloven at length, contrite and broken,
 The grain lies buried in the earth,
 The living green springs thence to token
 The new-born hope—the heavenly birth.

9.

The green herb sprung, the green blade growing
 Forth from a bruised and broken grain,
 Speaks of the new creation glowing
 Within the heart that's rent in twain.

10.

Our bed is green—lo thence victorious
 Thy sheaves—thy harvest—sons and heirs—
 Alive, awake, uprisen and glorious—
 The fruits of what thou sowedst in tears—

11.

Head of the Church ! When bruised and wounded
 Thou poured'st forth thy dying groan :
 The cross beheld thy foes confounded,
 And heaven proclaimed the victory won !

12.

So with thy Church—we are strong when weakest.
 When sown in corruption down we lie :
 'Tis then my soul thou livest and seekest
 Eternal mansions in the sky !

HYMN VI.

COLOSSIANS III. 2.

1.

HAIL to the OLIVE BRANCH planted by thee,
 Who gavest up the ghost on Calvary !
 Thyself on the earth a scorned guest,
 Forbiddest us here to seek for rest.
 Forth on eternity's flood I launch
 All my hope in the Olive Branch,
 Bequeathed in the garden of Gethsemane ;
 The peace thou givest—all glory to thee !

2.

Hail to the PALM BRANCH won by thee !—
 Thy conquest my title, thy goodness my plea.
 Our songs from this horrible pit below
 Are foul with sin, and crippled with woe ;
 But soon uncurbed with the clay and the mire,
 They shall mount like Elijah's horses of fire,
 To strengthen the deathless harmony
 Of the angels in heaven—all glory to thee !

3.

Hail to the CROWN prepared by thee,
 Thou lamp of the deserts of dark Galilee !
 Tho' stung by sin—by anguish worn,
 And pierced by Satan's buffetting thorn,
 I stand unhurt on the fiery sea
 From sin and sorrow and sickness free,
 With more than a crown of victory—
 Thou light of my darkness—all glory to thee !

4.

Hail to the SUPPER prepared by thee !
 Before thine ancients gloriously—
 Each of a cheerful countenance
 With wine which makes the heart to dance :

Thou reignest, and they see thy face,
 Who didst redeem them by thy grace.
 Undeserved and unbought without money or fee
 Thy supper is given—all glory to thee!

5.

I go to the HOUSE prepared by thee !
 Partaker of heavenly Majesty :
 My mansion I shall soon behold
 In the city of pure transparent gold,
 Where the kings and the priests of thy great name
 Fall down before the spotless Lamb,
 Who hangedst for them upon the tree
 Numbered with sinners—all glory to thee !

6.

I go to the GARDEN prepared by thee,
 No more from the face of Jehovah to flee !
 Brighter than sun, or moon, or star,
 Thy fruitful presence shall prepare
 Every tree that is pleasant and good for food—
 Fit for the paradise of God.
 Already I taste of the fruit of the tree
 Of endless life—all glory to thee !

7.

I go to the REST prepared by thee,
 To bask in the presence of Deity,
 Father, Son, and Paraclete !
 There all the first-born Church shall meet,
 Far from sorrow and far from strife :
 All sitting down at the banquet of life.
 This is the rest prepared for me
 And for all the Church—all glory to thee !

8.

I go to my GOD with extatical glee.
 The King in His beauty mine eyes shall see :
 Thy voice divine I am taught to hear.
 Ye angels of Lazarus, come, draw near !

And thou, O Death, who hast lost thy sting,
 Come and attend, thou conquered king,
 To herald my endless jubilee,
 And to bring me to God—all glory to thee !

HYMN VII.

2 SAMUEL xix. 26.

1.

THY servant is lame ! 'Tis the song
 And the sorrow of those that assail
 (Like Jacob they halt, yet are strong)
 The kingdom of heaven and prevail.
 Thy servant is lame ! From her load
 Thou wilt save her that halteth, and give
 To each of the Israel of God
 Face to face to behold thee and live.

2.

Thy servant is lame—I am swift
 Evil nature's frail course to pursue ;
 On high my affections I lift,
 But the evil I would not I do.
 Thy servant is lame—'gainst the taint
 Of sin let me constantly fight,
 For thou givest power to the faint,
 And in thee is my strength and my might.

3.

Thy servant is lame—yet I creep,
 Undaunted by sorrow or strife.
 Thou delightest thy servant to keep
 In the straight way that leadeth to life.
 Thy servant is lame—let me hate,
 And cast each encumbrance away—
 Lest I add to my lameness the weight
 Of the sin that would lead me astray.

4.

Thy servant is lame—but the maim'd,
Blind, poor, weak, and halt are thy care ;
For thou camest down from heaven to be blam'd,
And all our deep sorrows to share.
Thy servant is lame—any crutch,
Help, or form—poor and weak tho' it be,
To succour my lameness I clutch ;
Not the staff do I worship—but thee.

5.

Thy servant is lame—still I halt :
But the staff of my weakness at length—
Of my sin, and corruption, and fault,
Shall be changed to a sceptre of strength.
Thy servant is lame—yet he gains
The victory, the spoil, and the prey,
And binds with iron fetters and chains
The kings who thy rule disobey.

6.

Thy servant is lame—yet I start
With joy for the prize of the race ;
For the lame man shall leap as a hart,
Whose sinews are strengthened by grace.
Thy servant is lame—but of heaven
No cripple the courts ever trod ;
And to each child of Abram 'tis given
To fly as the angels of God.

HYMN VIII.

1 PETER 1-3.

1.

THE living hope, the living hope !
 The infallible anchor, the heavenly prop !
 The Christian assurance of glorious rest !
 The effect* of our being begotten in Christ !

2.

The living hope, the living hope !
 The people who in darkness grope
 Hail thee a witness of light from far,
 Of endless life the dawning star !

3.

The living hope, the living hope !
 Neglecting thee we murmur and mope,
 Because the joy of heaven appals,
 Because we love our dungeon walls !

4.

The living hope, the living hope !
 Secured by thee we grapple and cope,
 Conquerors at length invincible,
 Against the world and the powers of hell !

* Hope is the effect of faith. Faith is the effect of regeneration. Regeneration is the effect of God's grace—the good pleasure of His will. Now, as regeneration BRINGS eternal life to the souls of each of Abraham's seed, and as faith ACKNOWLEDGES eternal life to be thus brought—so hope EXPECTS the joyful development of that which regeneration brings, and which faith acknowledges—that is, eternal life.

This living hope, springing from a living element (the word LIVING is here used with reference exclusively to ETERNAL life), and being founded on the promise of God and on the work of the Spirit, is distinguished from and opposed to any *hope* or *anything* that exists in the natural mind (Eph. ii. 12; 1 Thess. iv. 13). It is clear, therefore, that this living hope cannot perish or suffer frustration. The peculiar force of the expression, *εἰς εἰπεῖδα ζωσαν*, shows the perspicuity of Paul's argument (Rom. viii. 24), in which *hope* is distinguished—not from *certainly*, but from *immediate fruition*.

5.

The living hope, the living hope !
What water of snow or fuller's soap
Can cleanse like thee and purify
Those for their sins who mourn and sigh ?

6.

The living hope, the living hope !
Expressing now by figure and trope
The things unseen—with sure precision
Thou speakest of hope soon lost in vision

7.

The living hope, the living hope !
Faith fills thee full, ambrosial cup
Of life, and health, and boundless joy,
And pleasures that can never cloy !

8.

The living hope, the living hope !
Proving the vast creation's scope,
Planned by Jehovah's measuring rod,
The estate of every heir of God !

9.

The living hope, the living hope,
Bearing the feeblest Christian up !
The latent lineaments of truth,
By thee recover beauty and youth—

10.

As meagre outlines traced in clay
Revive—held up to the light of day—
Such light, to enlighten us when we droop,
We find in thee, Immortal Hope !

HYMN IX.

MATTHEW XXVIII. 7.

1.

“ **H**e is gone before,” the angel said :
 “ He is not here—he is risen—O ye,
 “ Who seek the living among the dead,
 “ He’s gone before to Galilee !”

2.

Jesus thou goest before ! Thy grace
 Still prompts us to repent and pray ;
 And when we seek thy glorious face
 Thou goest before to show the way !

3.

Thou goest before to make us mourn,
 For thus we learn to trust in thee,
 And thus thou shewest our sins are borne
 In thine our body on the tree !

4.

Thou wentest before in ages dark,
 For thou for us wouldest all fulfil :
 Thou camest to do the sinner’s work—
 Thou camest to do the Almighty’s will.

5.

Love, joy, and peace, and holy fear,
 And hope of joy for evermore,
 Thy fragrant footsteps witness here,
 Jesus, that thou art gone before !

6.

As here we find preventing store
 Of grace attesting sin forgiven—
 Thy word is still, “ I go before
 My friends to welcome you in heaven.”

7.

For sinful flesh afflicted sore,
 Thou suffered'st on the bloody Cross,
 Much more thy zeal shall go before,
 To hail thine image freed from dross!

8.

Above all heavens in boundless space—
 Boundless, yet filled with those who adore
 And bless thy name and see thy face—
 Thither, O Lord, thou art gone before—

9.

To greet us with a kind embrace,
 Whom thou invitest to sup with thee,
 In heaven thy native dwelling place
 The house of which thou keepest the key*—

10.

To shew our work, to appoint our post,
 As eagles spread abroad their wing
 To bear their young: so Lord, thou shovest
 Thy people in heaven to serve their King.

11.

Thrones and dominions, princedoms, powers,
 In order ranged, a nobler state
 Than any in this low world of ours—
 In heaven thy praises celebrate.

12.

There, for thou art faithful, true, and kind—
 There, where they give thee homage due,
 Thy promise, Lord, thou bearest in mind,
 “I go to prepare a place for you!”

* Rev. i. 18.

HYMN X.

SONG OF SOLOMON I. 13.

1.

In the bright forest glens of Judah's lands,
 Where overhangs a destiny sublime—
 A type of life—the noble myrrh-tree stands
 And sheds its fragrance o'er the genial clime.

2.

Thou noble flower whose power arrests decay
 Brings an extorted homage from the tomb,
 The embalmed Egyptian to the light of day,
 And gives to Pharoah's cheek a pallid bloom—

3.

Thou spakest of Christ—"Would ye His virtues scan,
 Bruise* Him to powder—there shall thence exude
 Sweetness to embalm and quicken mortal man,
 And please the nostrils of the living God."†

4.

Bruised, broken, wounded, smitten, put to grief,
 Jesu thus shewedst thou forth thy seven-fold grace,
 To give the fainting sinner strong relief,
 Drawn from the love of sin to seek thy grace.

5.

Myrrh, aloes, cassia—in thy garments dwelt,
 To heal the sick, the withered, and the lame—
 Strong was the perfume which the cripple felt,
 Who sought the fragrance of thy garment's hem.

6.

The eastern princes and the heavenly star,
 Who hailed thee, Lord of heaven, of earth, and sea,
 Shewed in their gifts, gold, frankincense, and myrrh,
 The treasury of life that dwells in thee !

* Exodus xxx. 36.

† Gen. viii. 21 ; Eph. v. 2.

7.

When "aforehand" * repenting Mary fetched
 The anointing type† to prove thee very Christ,
 And shew thy fragrance forth—her ointment preached
 Corruption conquered‡ in thy fragrant rest.

8.

The Holy One of Israel needs no balm,
 Nor added strength—THY burial‡ needs no spice—
 Foes cannot defile,|| corruption cannot harm,
 The unfading object of Jehovah's choice.

9.

Spice of my soul—Immanuel—heavenly myrrh,
 Life-giving Adam, through the far spent night ¶
 Be thou our perfume to revive and cheer
 Till thou translate us to the realms of light !

HYMN XI.

SONG OF SOLOMON VIII. 5.

1.

WHO is this that escapes from the desert so bare,
 So frantic with grief and so wild with despair ; **
 So weary of wandering the lions among—
 So averse from the scenes of imposture and wrong ?

* She who anoints with the burial spice a person already dead, *confesses a case of corruption to be grappled with*. She, on the contrary—the anticipating Mary—who *wastes* the burial spice, *so as to dissipate its virtue as an antidote to corruption* by anointing with it a person yet living—filling the *house* with that odour and strength which should have operated in the grave—thereby *defies corruption on the part of the person anointed*, which is the idea conveyed in the expression, *προελαύσε* (Mark xiv. 8). More particularly, this anointing act was an acknowledgement of Jesus as the Holy One, the Conqueror of corruption, spoken of in the 16th Psalm.

† Exod. xxx. 37. ‡ Psal. xvi. 10. § Matt. xxvi. 12. || John xiv. 30; Psal. xvii. 4. ¶ Song of Sol. i. 13; Rom. xiii. 12.

** That is, as far as this present world is concerned.—John xii. 25.

2.

She stumbles—she staggers—she falters—she errs—
 Yet leans on the arm which she loves and prefers.
 Him to value and honour she is taught from above,
 And grace is the flame which has kindled her love.

3.

She leans on the arm of Omnipotent strength,
 Which bears her safe through all her conflicts at length :
 Thus aroused and alarmed she o'erpasses the goal,
 For no foe can estrange the Beloved of her soul.

4.

He is the star of the pilgrim, showing light from afar —
 He is the victory of him who conflicts in the war :
 The strength of the racer appointed to strain
 For the incorrupt crown never striven for in vain.

5.

His presence enrobes her in clouds of perfume
 Which defy* the corruption and power of the tomb :
 Where, sustained by her Shepherd, her Saviour and God,
 She rests on His bosom and leans on His rod.

6.

She has obeyed the high call—she has pressed for the prize:
 And feasts on the manna showered down from the skies :
 The Gospel believed—wings her footstep so light,
 And proves that her faith shall soon change into sight—

* Believers in Christ are in the New Testament sometimes spoken of in their *complex* character (inclusively of the “old man”—that is, as partaking of *two natures*—namely, the old man which is corrupt, and the new man which after God is created in righteousness and true holiness (Eph. iv. 22-24). In that passage, however, “whosoever liveth and believeth in me shall never die” (John xi. 26), the *latter* nature—the **NEW MAN**—is spoken of **EXCLUSIVELY**. Indeed, throughout the New Testament the believer in Christ is often spoken of *exclusively* of the old man. By observing these varied modes of expression, the perspicuity and precision of heavenly doctrine will be very apparent.

7.

That her breastplate and shield shall be soon laid aside,
 And the warrior be lost in the Imperial Bride—
 And the panoply changed of the soldier of Christ,
 For the soft-flowing garments of victory and rest—

8.

That adornments and jewels far more bright than the sun,
 A diadem of light and celestial renown—
 Shall be her's, through the manifold grace of I AM,
 When the pilgrim shines forth as the wife of the Lamb !

HYMN XII.

REST.

1.

ETERNAL rest, Jehovah's plan,
 After six thousand years of war,
 UNDISTURBED* by devil or man,
 Conqueror of darkness—morning star—

* The UNDISTURBED economy of heaven and earth, the future and final prevalence of the divine beneficence against the opposition of men and devils, constitutes the rest that remaineth for the people of God. The following two verses—"The Lord bringeth the counsel of the heathen to nought: He maketh the devices of the people of none effect: the counsel of the Lord standeth fast for ever, the thoughts of His heart to all generations" (Psalm xxxiii. 10-11) describe the *καταπαυσιν*—the *requiem*, the *Sabbath*, the *rest* of Jehovah—the *perfect success and final establishment* (including the destruction of the works of the *ADVERSARY*) of the good creation spoken of at the beginning of Genesis.

First on ancient Zion dawning,
 Phosphorus of the rising ray,
 Jesus bring the millenial morning
 Prelude of thine eternal day !

2.

O Zion, thy light shall come at length !
 How long shall darkness hide thy land ?
 Awake, awake, put on thy strength,
 Signet upon God's right hand :
 Nucleus of the new creation,
 Mother of the new-made earth,
 Quencher of the conflagration,
 What fire shall harm thy second birth ?

3.

The elements melt with fervent heat.
 Create, O Jesu, then, and bless
 The earth, the footstool of thy feet :
 Thenceforth* the abode of righteousness !
 Where, happy in thee, the righteous flourish †
 Governed by thy pastoral rod—
 Thy tender care—put forth to nourish ‡
 The new world kept by the power of God ! §

4.

Thy promises in vain withstood
 Holy offspring, heavenly root,
 Shall now || make Israel blossom and bud,
 And fill the face of the world with fruit.

* Ps. cxiii. 2, 3.

† Ps. lxxii. 7 ; 2 Peter iii. 13.

‡ Ps. cxlv. 9.

§ Whatever belongs to the new creation is “ kept by the power of God ” (1 Peter 15), and not left to its own volition or frailty.

|| Isa. xxvii. 6.

Jacob sends forth his own relations *
 To the north and south, to the east and west ;
 And Abraham fills with many nations †
 The earth in post-millenial rest.

5.

Springs from the EIGHTH DAY'S CIRCUMCISION, ‡
 Goodness from wickedness—Life from Death !
 Inhabitants of a land of vision ! §
 Ye shall not need the lamp of faith
 Whereby against a carnal bias
 'Tis our's to engage in conquering fight,
 'Till thou, as Moses and Elias,
 Shalt make us as glorious and as bright !

6.

Robes of light their forms surrounded ;
 The air with buoyant step they trod :
 They spake of Jesus pale and wounded
 And of His all restoring blood.

* Gen. xxviii. 14.

† Gen. xvii. 5. These promises should be considered terrestrially as well as celestially—prophetically as well as spiritually—and as extending to remote futurity.

‡ The EIGHTH DAY (Gen. xvii. 12 ; Rom. xv. 8, 12) represents the EIGHTH MILLENNARY—from the beginning of which period, thenceforth, and for ever—is to be dated the spiritual circumcision of the human race—which is also shown by the type of Nebuchadnezzar, who, after *seven times* of bestial degradation (by which our fallen state is typified) at the beginning of the EIGHTH TIME, is restored to his former dignity and praises Jehovah (Dan. iv).

§ The post-millenial earth shall be a land of vision (Rev. xxii. 4). The inhabitants of it shall walk by sight instead of faith (Rev. xxii. 4). Spiritually circumcised—delivered from the carnal mind which is at enmity with God—they shall be perfect in a terrestrial state—and, moreover, *secure*. Yet their glory shall be inferior to that of those who—like Moses and Elias—shall be made like unto Christ. There is one glory of the celestial and another glory of the terrestrial—both built upon the same principles of redemption (1 Cor. xv. 40 ; Eph. iii. 15).

Like them, 'tis our's in strength excelling,
 Consorted with Jesus to share in His reign,
 And visit the earth from a heavenly dwelling, *
 Resting from bondage, death, misery, and pain !

H Y M N X I I I.

DANIEL IV.

1.

A ROYAL king was heard to say—
 “ See my transcending excellence,
 The honor of my majesty !
 The glory of my power and sense ! ”

2.

A wondrous change befalls the king !
 Besots his face—disturbs his rest !
 Clothes him about with claw and wing,
 And prone he walks a grovelling beast !

3.

Seven tedious TIMES being passed away,
 Humanity again comes o'er him ;
 Regifted with imperial sway
 His lords and courtiers bow before him.

4.

Graced with a happy and large dominion,
 Adam deserts his God, and wears
 (The feather of Pride's rebellious pinion)
 A bestial shape seven thousand years.

5.

Seven thousand years being past and gone,
 Man in the second man is restored
 To a royal, firm, ESTABLISHED throne,
 And Adam learns to praise the Lord.

* Gen. xxviii. 12 ; Matt. xxii. 30.

6.

He lifts his darkened eyes to heaven ;
 His tongue no longer fraught with curses,
 For gifts and grace so freely given
 Songs of eternal praise rehearses.

7.

Meanwhile (the seventh day shows) a few
 First fruits * of the earth redeemed by Christ—
 Six thousand years being past—the Jew
 Anticipates the earthly rest.

8.

The Church, the Saviour's heavenly Bride—
 Formed for the glory of His grace—
 Celestial Eve—from Adam's side—
 His praises sings in the heavenly place—

9.

Whose blood has more than remedied
 The sorrow and loss for which 'twas given.
 Let Him be praised who on Calvary died,
 By Adam's race in earth and heaven—

10.

By Princes, Kings, and Powers above,
 By each angelic heart and tongue
 Which hails the Church of conquering love,
 And good brought forth from evil and wrong !

* Rev. xiv. 3, 4.



